In the northern zone of the country, including northern parts of the Kyiv and Chernyhiv areas and Northern Volynia purely Nordic elements prevail, alongside of Subnordic, Nordic and Laponoid mixtures; the middle zone is mostly Dinaric, above all in Podolia and Southern Volynia, Eastern Galicia (without the Hutsuly and Bojky) and in the extreme east of the Kharkiv area. 144

But the Dinaric domain proper is the southern zone of Ukraine, including Carpathian Ukraine, the Hutsul area, Bucovina, Southern Podolia and all adjacent territory in the south and south-east including the Crimea and the Kuban area. Ukrainians in this area are definitely short-headed, darkish, tall, (about 5 ft. 9) and most resemble the South Slavs. On the middle reaches of the Dnister, the Prut and the Boh there are more marked traces of the Mediterranean race.

A certain deliberateness and modesty are characteristic for the Ukrainian who is most sensitive to impressions from without, though he reacts slowly to them. He is of balanced, even temperament and has humor and irony which help him to cope with the irritations of everyday life. He judges life from the standpoint of feeling; favorable climatic conditions and the relatively easy work in the fields betray him into a certain quiescence. Nevertheless, the Ukrainian loves his work and is most active in intellectual, artistic and practical provinces. On the other hand, hard times both in the past and at present have made him suspicious and increased his innate individualism. In social intercourse, for instance, although he is friendly, he is reserved rather than importunate. Revenge and cruelty are foreign to his nature. 157

As is the case with most old peasant peoples, the relationship of the Ukrainian to others is based on definite forms, that express social culture, good manners, courtesy and hospitality. Contrary to the Russian custom, authority in the home is shared by the head of the house and his wife; the functions of the latter extend beyond the duties of housekeeping and the upbringing of children and she has a say in all economic questions. Children enjoy a relatively generous amount of freedom and may be present at the customary morning and evening 156 593 ●

593 meetings ("posydilky" and "Vetshernytsi"), and even at th
584 street meetings that are held at night ("vulytsja"); marriage is
591 seldom an affair of arrangement. After marriage, children generally leave their parents' home; a father often provides a home of his own for a son who wishes to marry.

536 Divorce is rare in the country. An unlucky choice of a conjugal
836 partner is borne with patience. Up till recently, in spite of the fact that boys and girls are constantly thrown together at work and at play, a high standard of chastity prevailed and illicit sexual intercourse was the exception. A "pokrytka" who has been seduced by a Russian soldier ("saldatka") or a foreigner (mostly a Pole) has no easy lot in the country. The whole family is deeply ashamed when the "bundling" custom ("komora") which is still practised in some parts of the country reveals that the
183 bride is no longer a virgin. Customs have been strengthened
561 by the respect for national traditions, a deep religious feeling and tolerance. Birth, baptism, marriage, death and burial are accompanied by very many, original, symbolic customs, dating partly from before the birth of Christ. For instance, the old custom of duly "recognising" the newborn has been preserved as well as the ceremony of the baptismal banquet which marks the reception of the newly born child into the community.

585 In the varied wedding customs which generally take the better part of three days, there are memories of the days when the men of the tribe kidnapped or bought their brides. A marriage in a national setting has many dramatic effects and is accompanied by a whole series of symbolical actions and choruses. They remind us of the original rôle of the family in society. Customs from the world of the Grand Princes have been preserved in those marriage rites as in the ritualistic folk-songs, while the influence of the church is confined to the
765 actual ceremony in the church. The wake ("posyzhinja") and the wake games, which are dying out, are echoes of ancestor-worship and intended to prevent the dead from returning to life. The custom of special laments for the dead ("holosinnia") and the funeral banquet (formerly "tryzna") have persisted; on the many days of commemoration of the dead (e. g. on the

152 Love plays a great part in all spheres of life in Ukraine,
593 though it is less connected with eroticism than in other countries; it is first and foremost the product or the accompaniment of the relation between mother and child. Maternal love, in all its possible manifestations, is one of the spiritual prisms through which most of the phenomena of public and private life are regarded and acquire their particular color. Love comprehends an enormous complex of motives which have found expression in literature, art and music.

812 I do not intend to dwell on the manifestations of this emotion in daily life. But I should like to refer to Jurkevych, one of the few Ukrainian philosophers in the 19th century who gave his coutrymen what may be called a philosophy of the heart, a system ruthlessly opposed to the materialism at that time in vogue and also to the almost mechanical rationalism and intellectualism.

In analysing problems of contemporary philosophy, Jurkevych comes to the conclusion that a system of philosophy expressed in functions of the reason is quite incapable of including the entire and real human being. A certain modesty with regards to the limits of human knowledge is characteristic for Ukrainian philosophers. These limits are the result of the fact that human reason and its capacity of knowing the world hide another, more profound, function of the human spirit on which reason is based and which provides it with possibilities of development. This original function of the human spirit, which is fully acknowledged by Skovoroda but mentioned by I. T. Stavrovetskyj as early as the 17th century, is the h u m a n h e a r t. The philosophy of the heart which Jurkevych has developed in his work on „The Heart and Its Importance for the Psychic Life of Man" is the most characteristic feature of the transition from Platonism to recent philosophy; but it is directly opposed to Kant and his school.

I have deliberately dwelt on Jurkevych as a representative of Ukrainian philosophy, as his theory is doubtless influenced by certain characteristics typical for the Ukrainian view of life. One of Jurkevych's pupils, Vladimir Solowjev, later a famous Russian thinker, when writing of his teacher, rightly emphasises

857 Before the age of twelve or thirteen, boys and girls rarely ever play together or have any other contact with each other. Whenever children are seen at play, a strict separation of the sexes is noticed. This is not the result of any special instruction on the part of the parents, and still less the outcome of imitation. [562] Besides their different spheres of interest, the boys manifest a certain pride and self-consciousness which causes them to band together, leaving the girls to themselves. With puberty, however, boys and girls mix freely and seek each other's company. Peasant children scarcely recognize any distinction between rich and poor; the sons and daughters of the wealthy associate with those of the poor without consciousness of superiority or inferiority on either side.[71]

538 861 593 The philosophy of parents with regard to the training of their children, in so far as they can be said to have one, is summed up in the following proverbial expressions: "The granting of freedom to children means the constraint of the parents";[72] or, "Give the children freedom and you will find yourself in slavery."[73] Other examples of folk wisdom reveal a similar attitude: "A child will not grow up without a rod." "Do not give in to a child." "Love your child with your heart and drive it with your hands."[74] "Love your child like your soul, and shake it like the pear tree."[75] The burden of rearing children, although actually not very heavy, is, nevertheless, a source of complaint and finds expression in proverbs, *e.g.*, "To feed a child is like carrying a rock." "Small children don't let you sleep, and big ones don't let you live." "Whoever has no children does not know what trouble is."[76] Other proverbs reflect an opposite attitude towards children: "A mother of ten is a joy."[77] "If God grants children, He will provide for them."[78]

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[71] Kaindl, *Die Huzulen*, pp. 8–9.

[72] *Ibid.*, p. 8.

[113] [73] Franko, I., "Halicko-ruski narodni prypowidky," *Etnograficznyj Zbirnyk* (vols. xvi, xxiii–xxiv, Lwów, 1905–1908), xvi, 562.

[74] *Ibid.*, pp. 563–564.

[75] Kaindl, *Die Huzulen*, p. 8.

[76] Franko, *op. cit.*, pp. 564, 600.

[77] Kolberg, *Pokucie*, iii, 179.

[78] Franko, *op. cit.*, p. 598.